

THE AMERICAN AND FOREIGN CHRISTIAN UNION.

VOL. VIII.

DECEMBER, 1857.

No. 12.

THE PRESENT CRISIS—WHAT SHALL BE DONE?

Hitherto, in the good providence of God, through the ordinary contributions to its treasury, the AMERICAN AND FOREIGN CHRISTIAN UNION has been enabled to meet its ordinary pecuniary liabilities. But the diminution of receipts, for the last two months, has imposed present embarrassments, and awakened anxious concern in regard to the liabilities assumed for the remainder of the current missionary year.

Some of the engagements of the Board, especially those which relate to the operations in the Foreign Field, require to be made at the beginning of the year, as also some which relate to matters connected with the Home Department. These obligations, justice, truth, confidence among men, and the honor of religion, require faithfully to be met and discharged. The evils consequent upon a failure to discharge them cannot be easily described, and we trust we shall never have the experience of witnessing their realization in practical life. Indeed we have very strong confidence that we shall not.

In ordinary times a pressure upon the treasury could readily be relieved by individual exertions, or by loans for short periods. But the methods of relief available in common times, are nearly out of the question in these days of

commercial perplexity, when banks and bankers, manufacturers and merchants, and others in other ranks and avocations of life, who hold large amounts of valuable property, suspend operations, or "fail," for the want of money.

In this state of things, and when many of our ablest and most liberal supporters are rendered unable to grant the assistance they cheerfully extended to us before, it remains no longer optional, but becomes imperative on us, to ask the attention of the members and friends of the Society in general to its present and prospective condition, and to invoke their sympathy and generous aid in its behalf. In doing this we are sure we need no apology. And to obtain their special and early co-operation, we need no long and labored argument, for the cause is in an important sense THEIR cause. The Society is an organization whose principles they cordially approve, and its work, a service which they sincerely wish done; and from the history of the past we have confidence in the depth and firmness of their conviction, that the AMERICAN AND FOREIGN CHRISTIAN UNION is with God a cherished instrumentality for the accomplishment of a most important work, (the reformation of the apostate portions of Christendom,) in the ad-

vancement of his kingdom and glory on earth; and we cannot believe that they will suffer it to fail in the prosecution of its great design for want of funds.

For a brief view of what the Society has already accomplished, we refer to the last Annual Report. Its labors since the present year commenced, have been continued as before, with but little alteration. A few new appointments have been made at some of the stations, and recently some have been discontinued, but the aggregate number (141) employed in the various branches of service at home and abroad, is about the same as at the time of the last Annual Report.

Several new schools—week-day, industrial, and Sunday—have been opened in this country, and many children have been gathered into them and taught; and those who have read our Monthly Magazine, must have been struck with the evidence frequently exhibited of the marked encouragement God has vouchsafed to the missionaries in Ireland, Sweden, Belgium, France, Hayti, and the United States, at times, in their preachings, and schools, and domiciliary visits, and conversations held in public and private with the deluded people for whose benefit they labor. Thousands have been reclaimed from the errors of Popery, and many have been brought to embrace the Savior.

Much extra effort has been put forth in the erection of the chapel in Paris, and that valuable edifice is now about ready to be occupied by worshipers.

Few additional alterations or changes (consistent with its welfare) can be made for the reduction of expenses, in the operations of the Society, to those that have already been made. A closer pruning may very injuriously affect its present and future usefulness. But it will have to be made, if the necessary means of support are not soon supplied.

WHAT THEN SHALL BE DONE?

We must refer the decision of this question, brethren and friends of the Society, to yourselves. By extra exertion the work can go on in its modified form, but without it, in these times, it cannot. May we not, then, rely upon your extra help? We will so rely, and venture to request the following things, viz:

1. That you devote even now, and before you engage in any other business, or lay the Magazine down, a few moments to think upon the matter submitted in this article.

Weigh the subject in all its relations and bearings—especially its relation to yourself and your duty touching it. Extend your thoughts to the extreme, which in the case is quite possible—the *dismissal of the missionaries and of the schools at home, and the abandonment of the work abroad*; and imagine, if you can, how you and the whole church of Christ in this land, would feel in view of such a result; and what in that case you would likely be willing to do, if by it you could re-establish and set in operation again so valuable an agency for the world's regeneration as the AMERICAN AND FOREIGN CHRISTIAN UNION. We do not, in fact, contemplate such an extreme; but such imagining may show us the estimate in which the institution should be held, and what we should do for it.

2. That you pray for the Society. When the people of God shall bear the Society on their hearts before the mercy-seat, and uniformly and earnestly pray the Savior to favor it, it will not lack, we think, any of the things necessary for its welfare and highest usefulness.

Why it has not a place in every heart at the MONTHLY CONCERT, and shares not equally in the funds collected and distributed there, we presume no one can satisfactorily show.

Are not the *four* times more numerous, and the *many times* more superstitious and corrupt, yet wealthy and effective Papists, worthy of at least *as much* sympathy, prayer, and charity, as the Syrians and Nestorians?

Are not the 200 millions of Papists now wandering from God, and living to the reproach of the Savior, without the Bible, and ordinary means of salvation, worthy of *as much* effort to save them, as the vastly inferior races in Asia, or Islands of the Ocean?

No mortal can show that they are not. We ask for them, then, at least an EQUAL remembrance in the prayers of Christians, and an equal share in the alms, connected with the monthly concert service, which service contemplates the conversion of "the whole world," and not merely part of it.

3. That you send a donation to the treasury. Do not refuse to do this, because you cannot send *so large* a sum as you would be glad to send. Small sums from enough people will make the amount needed.

But go also to your neighbor, and engage him or her to join with you in making up, and sending to the treasury, something for its relief. Circulate information about the Society and its work, and thus get up an interest in your neighborhood on the subject, and get the young people or others to make up, by subscription or otherwise, a Life-Membership or Directorship for the pastor or some person of their acquaintance, and forward it as a donation. Get as many as you can to subscribe for and take the Monthly Magazine.

If you are a pastor, can you not present the claims of the Society to your church? Do not excuse yourself because you have some other cause in hand, or your church is small and feeble,

or because you think your efforts will be of little avail. Give the cause a place among other causes, and let your people judge; and forward to the Society whatever they may give. It will do its part in sustaining the work, and it will be thankfully received.

If you have had the cause *nominally* in your pulpit this year, and yet for any reason its claims were not got before the people favorably, and the contribution raised was small, being derived only from a portion of your flock, we respectfully request you to consider whether you cannot renew the application to your people, and help us by asking a contribution of them, so that all may have an opportunity of participating in it.

And now, dear brethren and friends, we are not insensible of the pressure of the times upon you and upon all classes of the community, as well as ourselves, and we would not add to your or their burdens. But necessity is laid upon us, and without this statement we should fail in the discharge of our duty. We submit these things to you in the spirit of fraternal kindness, and under a sense of our responsibility to the great Head of the church, whom, with you, we strive to serve and to honor. We trust they will be received in the like spirit, and responded to as cordially and promptly as their urgency and importance evidently indicate, and as other duties and claims will allow.

Blessed is he who considereth the poor—who ministers to the wants of Christ's feeble and needy ones—who shall seek to save his cause from reproach—the Savior, himself, from "wounds in the house of his friends:" SUCH shall in no wise lose their reward.

IRELAND.

Few countries, if any, have occupied a larger space in the journalism and political study of the last two centuries than Ireland.

The condition of few people has been less consonant with their better qualities, and with their natural advantages of soil, climate, and locality.

Its early history, like that of most ancient kingdoms, is concealed in legendary haze. In the early part of the first century of the Christian era, its government was a hereditary monarchy; but it soon became an object of rival claimants, and before the close of the century the island was divided into several kingdoms.

The historian Tacitus informs us that in the year A. D. 83, Julius Agricola, who led the forces of Rome into Britain, graciously received one of the petty kings of Ireland, who, by some domestic feud, was obliged to fly from his dominion.

At that period the Irish made frequent expeditions to Britain and the neighboring countries, sometimes for war and plunder, at other times for the purpose of honorable commerce; and the same Roman historian states that in A. D. 99, the ports of Ireland were better known than those of Britain. And such was the extent of her internal traffic, as to warrant the construction of a great commercial road, with walls on either side, across the island from Dublin to Galway. Undoubted proofs still exist of the early skill of the inhabitants in agriculture.

From the first to the twelfth century the history of the Irish abounds in all the enterprise, both peaceful and warlike, which has proclaimed the courage and genius of other early nations.

The Irish are a portion of the great

Celtic family. From incidental passages in ancient authors, it would seem that Ireland was originally visited and colonized by the Pelasgi—nomads, who emigrated from the north-west of Asia, and settled first in Phœnicia, thence they went into Tuscany and Spain, and finally to the Emerald Isle.

The northern part of the island was peopled by the wandering Scuits, or Scythians; hence by Cæsar and Pliny, as well as by Tacitus, it is sometimes called Scotia, though generally Ibernia.

Christianity found an early welcome among the inhabitants. Irenæus, presbyter of Lyons, writing A. D. 100, mentions the existence of Christian churches among the Celtic nations; and there is much reason to conclude that Christianity was carried to Ireland in the first century—if not by the apostle Paul, more probably by the church which Polycarp the martyr and predecessor of Irenæus had founded in southern Gaul. The considerable intercourse known to have existed between Gaul and Ireland, the fact that the Irish were Celts, and also the fact that there were certain sacred usages and observances among them in common with the churches of Gaul and Britain, and differing from those of the Roman church, afford the very high probability that before Christianity was corrupted by the Papacy it found a genial soil among the Ibernian Celts.

So early as 416, seminaries were founded in various parts of the island for the teaching of letters and a pure Christianity, and from many parts of Christendom young men resorted thither for such distinguished advantages. Even to the ninth century Ireland remained justly famous for her schools and accomplished scholars.

About the middle of the fifth century Christianity was diffused generally throughout the island; not, however, by the missionary Palladius whom the Pope sent thither "*to instruct those already believing in Christ;*" for the Christian Irish, regarding the act as an interference with the "*independence of their church,*" gave the Legate a reception so cold as to have induced him, after a residence of a few months, to retire into Scotland.

But at that period St. Patrick commenced his mission among the islanders, who were already prepared to receive him. He was a genuine saint, and *no Papist*. He faithfully stated, in works still extant, the great Protestant doctrines. He enjoined the reading of the Holy Scriptures. He acknowledged the existence only of heaven, earth, and hell, without the embellishment of a *purgatory*; and he forbade the adoration of any creature.

In the sixth century a religious order was founded by Columba, so called for his gentle and meek manners, for he was as a dove to the churches. This order was denominated "Culdee," or servant of God, and was independent of Rome. Columba taught that there were but three states—heaven, earth, and hell—no *purgatory*. He also inculcated strongly the reading of the Scriptures, much of which his followers, whether clergy or laity, were obliged to commit to memory. The efforts of the Culdees checked, for a while, the Papal influence in Ireland; hence the Romish church has ever regarded them with animosity.

The confessional was not known in Ireland until the year 1140, when it was introduced, contrary to the wishes of the clergy, by Malachy, legate of the Pope. In 1155, Henry II. received permission from the Romish hierarch

to secure Ireland to himself and to the Roman See, on the pretense that every land on which the Sun of Righteousness had shone, belonged, of right, to St. Peter and the holy Roman church. But not until 1205 did the Pope claim the prerogative of appointing Bishops in Ireland. That was in the royal gift alone.

Now, the history of the Irish people clearly demonstrates that from the time when paganism became extinct in their beautiful isle, and an independent Christianity commenced the moulding of the national mind, until the decree went forth from the Vatican that they should be subjugated to Rome, they were prosperous in all that adorns and dignifies nations—as much so as any other people during those centuries, and *vastly more so* in many of the arts and refinements of civilization.

Equally does their history demonstrate that from the twelfth century to the nineteenth, under the incubus of the priesthood, shut out from the light of the Bible, taught to hate all that was not Papal, and thus prepared for oppression from the English Government,—indeed, rendered by such protracted and penetrating influences *unfit*, one might almost say, for absolute freedom,—they have grown worse and worse; so that their song, their eloquence, their noble impulses, their wit, all the fine qualities that distinguish them as a race, only add to the sadness of their degeneracy,—like flowers about the tomb, nurtured by its odors, and reviving in the beholder the mournfulness of death.

It is only within about twelve or fifteen years that the Irish have entered on a better social and national epoch; and that, *not* by having gained of the English Government what their deluded and deluding leader O'Connell de-

manded—not by the influence of their old Romish faith—but partly by emigration, partly by circumstances which have increased the reward of labor, partly by better landlords, but mainly by *Protestant missions*, by the diffusion among the people of Bibles and other books in their own language by Bible-readers and expounders; by the holy zeal of men and women who have surrendered the luxuries of genteel and even of noble life for the greatness of doing good. Catholic journals descant largely on this danger, though they do not, of course, acknowledge the true cause.

THE AMERICAN AND FOREIGN CHRISTIAN UNION has had a part in this glo-

rious work; and it invites American Protestants to the happiness and the grandeur of contributing to the complete regeneration of Ireland.

Many thousands are already liberated in that land from their old and deadly superstition, and awakened to the hope of national progress and social happiness. The curses and revelries of many a low village have given place to praise and prayer. Who will contribute to bring many other thousands into the same hope and happiness? who put forth a hand of Christian sacrifice, that other hamlets and parishes in that fair isle shall be blessed with industry, thrift, and peace? AND WHO WILL DO THIS AT ONCE? A.

EVANGELICAL ALLIANCE.

The Board of Directors, at their meeting in the month of June last, having learned that the Rev. Dr. BAIRD was about to visit Europe, and expected while there, among other things, to attend the meeting of the Evangelical Alliance, which was to take place in Berlin, in the kingdom of Prussia, in the month of September, adopted and forwarded to him the following resolution, with a request that he would accept the same, and execute the wish of the Board as therein expressed.

“Resolved, That Dr. BAIRD be requested to represent the AMERICAN AND FOREIGN CHRISTIAN UNION at the meeting of the Evangelical Alliance in Berlin, and to extend to it our Christian salutations.”

The anticipated meeting took place. It was held under more favorable auspices than any former meeting of the kind. The attendance was unusually large. The patronage, which it enjoyed, of the King of Prussia—the occasional

attendance of himself and of others of the royal family upon its sessions—the high social and official position of various members of the body—the business that engaged the attention of the meeting—and the learning and character of all who composed it, imparted to it great dignity, and render the results it reached worthy of great respect.

Dr. Baird accepted the resolution of the Board and carried out their request. Since his return he has kindly furnished us the following report, which we subjoin, and from which our readers may derive information, both new and satisfactory, in regard to the origin of the Alliance and its real design.

Here it is:

“NEW-YORK, Oct. 15th, 1857.

“REV. DR. FAIRCHILD.

“REV. AND DEAR SIR:—I avail myself of the earliest moment of leisure to submit to the Board of the AMERICAN AND FOREIGN

CHRISTIAN UNION the following report relating to my recent visit to Europe :

"The Board, at its last meeting before my departure for Europe, very kindly requested me to represent the Society at the Berlin Conference of the Evangelical Alliance—a request which I had great pleasure in complying with. Accordingly, on the first day of the regular sessions of that body, I laid before it the resolutions of the Board and the letter of the Recording Secretary, Dr. J. W. CORSON, which accompanied them. Those resolutions will appear in due time in the volume of Transactions which it is the purpose of the Evangelical Alliance of North Germany—the body which convoked the assembly in question—to publish in the course of a few months.

"The late Evangelical Alliance Conference at Berlin was the fourth meeting of that nature which has been held in our day. The first was held at London in 1846, the second in the same city in the year 1851, and the third at Paris in 1856. Of the series it was by far the largest, and, I may add, so far as we can judge, by far the most important.

"The idea of holding such meetings originated (under God) in this country, and in the mind of one of the Directors* of the AMERICAN AND FOREIGN CHRISTIAN UNION. At the request of the author of the scheme, the proposition was communicated, by the then Secretary of the Society for Foreign Correspondence, to the Rev. Dr. Merle d'Aubigné, who was requested to bring the subject before the brethren in Switzerland. This he did at an assembly of 200 Protestant ministers at St. Gall, in the summer of 1844. At their request that distinguished man went over to Great Britain, and brought the subject before the General Assembly of the Free Church of Scotland, as well as other brethren, both in England and Scotland. In the meanwhile, the Rev. Dr. Patton had called the attention of the Rev. John Angell James, of Birmingham, in England, and requested him to agitate the subject in that country. The result of this double movement was the holding of a series of

meetings of English, Scotch, and Irish brethren of the several evangelical bodies in those countries, that prepared the way for the first General or Ecumenical Assembly, or Conference, already named—that which met in August, 1846, in the city of London.

"The great *objects* which it was proposed to accomplish by such an Evangelical Alliance, or Alliance of Evangelical Protestants, were fourfold :

"1. The manifestation of the *essential unity* of all evangelical Protestants—of all Protestants who hold the great system of doctrines which the Reformers of the sixteenth century maintained, and for the maintenance of which, and protestation against the opposite errors, they obtained the name of *Protestants*. This Unity is well set forth in the nine articles of the 'Doctrinal Basis,' or Creed, which was adopted at the outset.

"2. The opportunity of cultivating the spirit of fraternal affection and mutual respect, which it was confidently believed would be developed and strengthened by mutual acquaintance, conference, and prayer.

"3. The bringing together of a vast amount of statistical and other information relating to the state of the Protestant churches, the Protestant nations, the Papal nations, and the progress of the Gospel in the heathen and Mohammedan countries, as well as among descendants of 'faithful Abraham.'

"4. The consideration of the perils to which Protestantism may be exposed in any part of the world, and of the best means of meeting and overcoming those dangers.

"Such were, substantially, the views of what might be accomplished by such an Alliance among evangelical Protestants—that were entertained by those whose thoughts were earliest turned to the subject. That the movement was of the Lord we must believe, because of its own intrinsic nature, and of the effects which have already flowed from it.

"Every year since this movement began, the principle of Christian Union, the principle of the Evangelical Alliance, has been gaining ground in the Protestant world.

* The Rev. Leonard Bacon, D. D.

At the first great meeting, (that of 1846,) the number of British Christians was large, as might be expected, inasmuch as it was held in the capital of the British realm. The number of brethren from foreign lands scarcely exceeded one hundred, more than half of whom were from the United States. The movement was then mainly among the Anglo-Saxon or English-speaking races. But little was done at that meeting beyond settling the doctrinal basis and the general principles which should guide the movement.

"But at the second meeting (that of London in 1851) there were more than two hundred foreign brethren present, four-fifths of whom were from the continent of Europe. At that meeting, several days were mainly spent in the hearing of reports from the various parts of the Protestant world, missions among the Jews, infidelity, the importance of the observance of the Lord's day, etc., etc. These reports form an octavo volume of more than 600 pages, and of great value.

"The third meeting (that of Paris in 1855,) was largely attended by brethren from almost all the Protestant countries of the continent, as well as by a considerable number of English and American brethren. At that meeting, too, very full reports (since published in a volume) were read from many, if not most, of the Protestant countries, as well as from the churches in Mohammedan countries, and the good work of grace going forward among them. Nor was the Papal world overlooked. At that meeting, too, an influence began to be exerted in behalf of religious liberty which has proved eminently beneficial. The earnest but reasonable exertions of the great Christian governments, including our own, were invoked in behalf of the Christians in Turkey. Nor was this done in vain. It is believed that the large measure of religious toleration—amounting even to a very full measure of religious liberty—which now exists in Turkey, especially in the capital and its immediate vicinity, is greatly owing to that influence. Nor was the influence of that meeting, and of the measures which it adopted, without effect in France, in Swe-

den, and in some portions of Germany.

"At the recent meeting in Berlin, besides the daily discussion in the public assemblies of some very important subjects—one of which was religious liberty, of special importance in Germany at this moment—many very important matters came before a large Committee on 'the Religious Interests of Protestant Christendom,' which met for hours every day for their consideration. Some of these matters were very difficult to manage. I cannot but hope that great good will result from the action of that Committee in all cases. I will just refer to some of these subjects, to show how *practical* these great meetings are becoming in their operations.

"They were the *Persecutions of the Baptists in Sweden and in Hanover*, and some other parts of *Germany*; the *Difficulties between the German and Danish Christians in Sleswic*; the *Difficulties in Piedmont*; the *Jewish Mission in Poland*; the *Bible Cause in Russia*; and the *Dispersed Protestants in Papal countries*. The action of the Committee, enforced by the action of the Conference in all these cases, I think, will be salutary. Certainly, no man that knows what has been the action of the three last of these great meetings, can with truth assert that there is nothing *practical* in their proceedings. Far otherwise has been the case.

"The meeting was largely attended, and the number of distinguished and truly able men who were members of it was very great. No religious assembly, I apprehend, has been held in modern times in which there were so many men of position, both in Church and State. Many of them took an active part in the proceedings; but by far the greater number, from the nature of the case, could not. There were registered the names of 876 brethren from Prussia, 103 from the rest of Germany, 1 from Spain, 12 from France, 11 from Switzerland, 2 from Italy, 11 from Holland, 4 from Belgium, 11 from Denmark, 2 from Sweden, 166 from England, 12 from Russia, 7 from Austria, 2 from Turkey, and 2 from Greece—in all 1,222 from Europe. There were 3 from Asia, 3 from Africa, 3 from Australia,

and 23 from America—making a total of 1,254. But it is believed that the entire number was not much less than 1,400.

"The attendance of the King at several of the sessions, as well as of the Queen and other members of the royal family, of the English ambassador, the American ambassador, and such men as Chevalier Bunsen, Bethman-Holweg, the Earl of Roden, Sir Edward Buxton, Sir Colling Eardley, and of many other laymen of influence, greatly contributed to make the meeting eminently respectable, even in the eyes of the enemies of evangelical religion. Nor can its influence (with God's blessing) fail to be both extensive and happy.

"There were many very interesting incidents in the course of the meeting, and some of them very touching in their nature. The visit of the entire Conference to the King at Potsdam, (18 miles distant from Berlin,) and their reception there, was in the highest degree interesting. Deeply interesting, too, was the celebration of the Lord's supper on the Sabbath morning and on the last night of the meeting, at the close of the proceedings of the Conference. These scenes can never be forgotten by those who witnessed them. Earth has hitherto presented but few like them.

"When and where the next meeting will be held cannot be affirmed, because the subject has not been agitated; most likely in Europe, where these meetings are most needed, but possibly in this city, and after the lapse of four or five years.

"In my late tour in Europe, I visited England, France, Switzerland, Germany, Holland, Denmark, Sweden, and Russia. The cities of London, Paris, Berlin, Copenhagen, Stockholm, and St. Petersburg were those in which I spent the most time, although I passed several days at other places, among which I may name Havre,

Geneva, Lausanne, Berne, and Hamburg.

"At Paris and Geneva, I saw many of the friends of evangelical religion, and members of the Societies which are prosecuting the work of making *known* the Gospel in France, Switzerland, and Italy. From them I heard much that was highly encouraging. The Evangelical Societies of France and Geneva, and the Central Protestant Society of France, (which are all aided, from time to time, by the AMERICAN AND FOREIGN CHRISTIAN UNION,) are greatly cheered by the success with which they meet. Their evangelists and colporteurs, as well as their ordained missionaries, encounter much opposition in some places; but these are the exceptions, for in most places they are not hindered by the local government. The Savior has set before these Societies an 'open door,' and as long as he pleases, 'no man can shut it.' How wonderful the progress of the truth in France since I first saw that country in 1836! How wonderful, also, the progress of the Gospel in the kingdom of Sardinia!

"There is a blessed resuscitation of the truth going on in the Protestant churches of Switzerland, Germany, Holland, and Denmark. And as to Sweden, the work of God is making great progress, both within and without the national church; and no man is doing more good in that country than Mr. Rosenius, who has long been in the service of the AMERICAN AND FOREIGN CHRISTIAN UNION. In some parts of Sweden, shameful instances of persecution still occur; but there is a strong hope entertained that the Diet, which is now in session, will pass an act by which a large measure of toleration will be secured.

"With much respect, I am yours very truly,

"R. BAIRD."

FOREIGN FIELD.

CHILI.

Our readers, we are sure, will be happy to learn, as they may from the following communication, that the writ-

er, the Rev. DAVID TRUMBULL, who is stationed at Valparaiso, and who for some time labored under the patronage of the Society in that city, continues to

occupy his post advantageously to the cause of evangelical religion—that public newspaper discussions respecting religious liberty, and some of the fundamental doctrines of the Gospel, can now be carried on there through the Romish press—and that at least the Rev. Mr. Caird's celebrated sermon on "Religion in Common Life," is obtaining considerable circulation among the Spanish people.

The letter referred to as received at our office from Mr. Trumbull, and about to be published in January following, appeared in the number of the Magazine for that month.

We add merely that a singular fatality attends our Magazine when committed to the mail for Valparaiso and some other offices in South America. Should this number happen to reach Mr. Trumbull, we hereby assure him that his copy has been mailed to his address *regularly, and the postage paid in advance*; also that we have inquired repeatedly at the post-office concerning it, and thus sought to have it forwarded to its destination. We know not what more we can do, unless we seek out some shipmasters or others who may chance to be going to that port, and avail ourselves of their courtesy and kindness, and send by them. We will, however, make one more effort to use the mails for the conveyance of the Magazine to that town.

"VALPARAISO, Aug. 13th, 1857.

"REV. DR. MCCLURE.

"MY DEAR SIR:—I am looking every mail to hear from you in answer to a letter written you in March last about labor needed here in Spanish. The tone of your last letter was such as to encourage me that the UNION would do something in this direction. I am not without hope that discussion may spring up here through the press, that will lead to the presentation of the Gospel.

"The periodical of the church in this land says many bitter things of Protestants and their doctrines. I hope to write a note to the *Independent* this mail, that will give an idea of these publications, and I refer you to it. To some of these publications I have prepared short replies in Spanish: one has been published already, another will appear in a day or two, I trust.

"I wish I might hear from you more frequently, and know if, and what, the Society are disposed to do here.

"The sermon of Rev. Mr. Caird before the Queen in Scotland, on 'Religion in Common Life,' has been translated. Three thousand copies (3000) are now in the press: it will be ready in a day or two—is promised to-morrow.

"The articles I have prepared will probably elicit replies, and these should be answered. I have written on the subject of 'Religious Freedom;' and, again, on 'Justification by Faith.' All this will involve expense. I must pay for insertion: ten dollars a column is the current price, though I hope to obtain it for less—using the best daily journal in this city. Will the AMERICAN and FOREIGN CHRISTIAN UNION aid me in this?

"I may add, to your surprise possibly, that I have not seen a number of the Magazine for two years past. You spoke of receiving a letter from me that would appear in the January number, and would send it to me: it has not come. But as other papers and periodicals come promptly, I presume there has been some oversight about sending. The postage should be pre-paid in your post-office.

"My last letter from you is dated in December, 1856, I think. Will you not write at once on getting this?

"Yours truly,

"DAVID TRUMBULL."

IRELAND.

The Committee to whom the operations of the Board in Ireland are entrusted are encouraged in their labors. The missionaries employed, though subjected to trials, and at times in *perilous* positions, have been protected, and sue-

cessful in their efforts to a gratifying extent. By their means multitudes have heard the Word of God, which the priests seek to dishonor and keep away from the people. Many have abandoned the superstitious usages of Rome and now live as Protestants, and not a few have been truly converted to Christ and joined themselves to his people.

The mission is well organized and conducted, and the fruits already produced give evidence that the Divine approbation rests upon it.

Such a branch of our system of operation many of the patrons and friends of the Society have long desired to see, and we cannot doubt that they will rejoice in its establishment and also come to its support.

Vast numbers of the friends of Protestant truth among us are natives of Ireland, or are the children of those who were so; and while they desire the evangelization of all lands, cannot fail to remember the "Fatherland" with feelings of special regard. May we not, therefore, expect their special support in this branch of our service? We shall be disappointed if we do not receive it, even in this day of commercial perplexity. And now, indeed, is the time when such support is needed. Let it be forthcoming, and its value, from the circumstances of its bestowment, will be, morally at least, greatly enhanced.

The following brief letter from the Rev. Dr. HEATHER will doubtless be read with pleasure. It was not written for publication, but as it shows the state of the mission and its growing interest, we submit it to our readers.

"DUBLIN, Oct 14th, 1857.

"REV. DR. FAIRCHILD.

"MY DEAR FRIEND:—You would have heard from me by the last mail, but that I have been ill. I am only now convalescent.

"Enclosed you will find journals from

our Agents, by which your 'Board of Directors' will learn 'how they do.' In my next you shall have other journals, which came to hand by this morning's post, but which were too late to pass through our meeting of Committee yesterday.

"I recently paid an official visit to one or two of the districts, to ascertain on the spot the state of our work, and I am happy to inform you it was *highly satisfactory*. My expectations were considerably surpassed. The reading of my notes, taken while there, imparted much joy and thankfulness to the members of our Committee at their meeting yesterday. We have reason for believing that numbers of persons, both Protestant and Romanist, in truly destitute and long-neglected districts, have been awakened to anxious inquiry regarding the nature and attainableness of the Christian religion; that some of these have been 'brought from darkness to light,' and 'from the power of sin and Satan unto God; and that the Bible, religious Tracts, and family worship have been introduced into families and localities for the *first time* with telling effect.

"In No. 1 of the enclosed papers (I can unhesitatingly endorse its *truthfulness*) you will see that one of our Agents, during *five months*, visited 1,190 families and conducted 141 meetings, at which above 3,100 persons attended. All this, with wayside and field conversations, Tract distribution, etc. over a district of country of great moral and spiritual destitution, is a great work. To *you* it must be gratifying that *that* Agent was supplied through the piety and benevolence of the AMERICAN AND FOREIGN CHRISTIAN UNION. Taking population and the social and religious condition of the people into account, the above constitutes a fair sample of the nature and amount of labor or work performed by each of our agents in this country.

"The existence and efforts of our Agents in their several districts are producing a growing inquiry and interest regarding your UNION amongst all classes. This has induced our Committee to print a second edition of our Rules, for extensive circulation; and I am directed by our Committee

to ask the 'Board of Directors' to forward to me a copy of each of its publications, with its Rules, Constitution, and Annual Report, in order that we may be in a position to give ample information in everything concerning it, and thereby extend and consolidate its interests in this country.

"Be so good as to hand to Mr. Anson G. Phelps, your Treasurer, the enclosed, which is an acknowledgment from Robert Queale, Esq., our Treasurer, and myself, for £100 (bill of exchange) sent for the use of the 'Irish Branch of the American and Foreign Christian Union.' and also to thank the Board for that timely supply, as we had not on hand what would pay the Agents, on the first of December, their two months' salary.

"In former letters I wished the Board to consider the propriety of forwarding supplies of American tracts for distribution here by our Agents, so that the work might bear a deeper American stamp. I will thank you to remind the Board of this, as we have to obtain supplies from London.

"I trust, by this time, our mutual friend, Dr. McClure, is perfectly restored and in full health, at work again. Will you convey to him, to Dr. Robinson, and the Board of Directors, my cordial regards.

"The Committee desire me to present their best wishes to you and the Board, and will you accept the same from me especially? Yours most truly,

"D. D. HEATHER."

The following extracts from the journals of some of the missionaries will show the state of Papal society in Ireland, and the kind of labor performed. A missionary, writing from Washington, says:—

"I came here on Monday, the 10th inst., and took my lodgings with Mr. H. C——, and I may add that he is the only man in this part of the country that dare lodge a Scripture-reader.

"I did not move out, the evening I came here, as it rained the most of the way as I was coming, so that I was very wet.

"I read the first Psalm this evening in

Mr. C.'s family, and endeavored to show the happiness of the 'godly' and the unhappiness of the 'ungodly,' with a few practical remarks bearing upon ourselves.

"Tuesday, the 11th inst., I visited two Roman Catholic families, and read with them the first chapter of the Gospel by St. Luke. I drew their attention to the experience of the Virgin Mary, where (in the 47th verse) she says, 'and my spirit hath rejoiced in God my Savior.' I pressed them to come to the same Savior, and also, as she did, to rejoice in him.

"I next met with a Roman Catholic man, and had a long conversation with him about his soul. I explained the word 'catholic' to him, as used in the 1st chapter of 1st Corinthians and 2d verse. He told me he had a Douay Bible, and when he would go home he would examine it.

"Wednesday, the 12th inst., I read in the family where I lodge, the 3d chapter of Matthew." I hope the Lord will make me instrumental of some good in this family. I also visited two persons of the name of —, and read to them the 3d chapter of the Gospel of St. John. Also a Roman Catholic family of the name of —, and read to them the 1st chapter of 1st Corinthians. They seemed thankful for my visit. The next two families I visited were Romanists. One man treated me very rudely, ordered me to begone, and asked me, 'Do you think that God ever told a lie? for,' said he, 'God says, Out of the Catholic church there is no salvation.'

"I drew out of my pocket the Douay Testament, and asked him to get me the passage he referred to; and said that if he could succeed in finding it, he would make a convert of me. I told him there was no such passage in God's book. He ordered me away again, and I departed, praying God to bless him.

"I could hear his wife scolding him. She said I had done nothing to offend him. God grant him to see the truth as it is in Jesus!

"I next read in a blacksmith's house the 3d chapter of Matthew. There were five Romanists present. I also read the same chapter to another family. I have now traveled through part of the parishes of Clonoe, Ballyclog, and Arboe.

"Thursday, 13th, I called on the Rev. Mr. M——, a Presbyterian minister, who received me very kindly, and said if you would send him a testimonial in my favor, he would recommend me to all his people.

"I called on the Rev. Mr. McN——, curate of ——, who promised to give me all the help he could. He has a Reader, but his Reader does not call upon or labor with any but members of the church. Mr. McN. would be glad to see a Report of the American Mission Society.

"Mr. McN. informs me that there are nineteen townlands along the Lough shore, densely crowded by a Romanist population, headed by a most violent priest, so that a man's life is in danger if he goes among them.

"I visited a widow of the name of McK——. Her three daughters were present. I read the 4th chapter of Matthew with them. I visited also three other Roman Catholic families, but it was with reluctance that they heard me.

"Friday, the 14th, I read in seven Protestant families, for the Romanists would not listen to me. I called in a Romanist's house, and the woman asked me if I charged anything for reading. I told her I did not. She then called others in to hear me; but after a little they changed their mind and would not hear me, so I departed.

"I read with an old lady of the name of W——. Oh that God may enable her to believe with the heart unto righteousness! She advised me to be very cautious in moving among the Papists, for she said the priest had been talking with her through the day, and added, 'Sir, you are placed over a troublesome people.' The priest is but newly appointed to the parish of Arboe.

"I have not got a lodging in Arboe, so I have to return to the Washing-bay every evening, which makes my walks very laborious."

From another missionary we add the following. He has labored in Clanroot, Moledry, Newton-Hamilton, Castleblaney, and other places. He says:—

"Permit me to present you with a very brief outline of my labors at this station during the last five months.

"In this time I have visited 1,190 families, read the Scriptures, and prayed where I could find it at all convenient.

"I have held 141 meetings for prayer and exhortation. Above 3,100 persons attended those meetings.

"I have good reason to believe that many souls have been deeply convinced of sin, and not a few found peace with God by faith in Christ.

"In traveling through this country, I find that the missionary's success consists chiefly in bringing the truth lovingly before the people in their houses and at their firesides. In this way I have had opportunities of enforcing the truth on the minds of many who were not in the habit of attending any place of worship."

BELGIUM

The Gospel is making encouraging progress in Belgium, as is delightfully apparent from the following communications, which we have recently received from the Evangelical Society at Brussels. The brethren who labor in that kingdom have indeed a great force arrayed against them, and are subjected to severe trials; but few, however, who labor in any department of modern missionary effort, have, in immediate visible RESULTS, so much to confirm their faith, strengthen their hopes, and sustain their zeal as they. God seems to be with them, vindicating his word and making it successful. In the hands of evangelists, pastors, teachers, and colporteurs, it overcomes the superstitions of Rome, and brings souls to the saving knowledge of Christ. And now is the time for those who love that word to be active in sustaining the movement there. We think none can read the following report, and fail to see the importance of sustaining it. The writer says:—

"We have now to present to you a very succinct summary of the general report about to be printed. We shall speak to you successively of evangelization, of colportage, and of our schools.

"EVANGELIZATION.

"At BRUSSELS, the two churches under the pastoral charge of the Rev. Mr. Anet and of the Rev. Mr. Panchaud continue to grow and strengthen under the eye of God. The reports of the pastors evidence a cheering progress in the spiritual life of the members of their flocks, in the number of admissions to the Lord's supper, and in the increase of hearers of the word.

"A wide door has been opened, during the past winter, by the public lectures given by Mr. Filhol, Mr. Panchaud, and Mr. Durand, of Liège, in reply to the calumnies of the Abbé Combalot. The eagerness with which these lectures were followed it is next to impossible to describe. One cannot estimate at less than one thousand the auditory which on each occasion thronged around the pulpit. Never, perhaps, since the time of the Reformation has such testimony been borne in the midst of this altogether Catholic population, nor listened to with more avidity. The number of religious works and of controversial tracts sold and distributed on this occasion was enormous. May God cause his blessing to rest on the seed sown by his servants in the feeble measure of their strength—that blessing which cometh from himself, and can alone bring about the conversion of souls!

"The PROVINCE OF LIEGE continues to present a highly encouraging aspect.

"At Liège itself, the arrival of our brother, Mr. Durand, has given a new impulse to the work. A delightful proof of the progress of the Gospel in the year that has passed, is the admission to the Lord's supper of 34 new members, of whom four only are Protestants by birth. The Abbé Combalot, also, has furnished our brother with a good opportunity to defend the Reformation and Protestantism. So great was the concourse of hearers to listen to the lecture which he delivered on that subject,

that he was obliged to repeat it three times, in order to satisfy the eagerness of those who were unable to find room the first or second time.

"The CHURCH OF LIZE-SERAING is becoming firmly established under the ministrations of the pastor, Mr. Cacheux. The number of admissions during the past year has been 10. No better proof can be given of the progress of the Gospel in this locality, than the addition made to the number of the resident Catholic clergy. Before the Gospel was carried thither, Seraing had only one parish and three priests. Now it is divided into three parishes, and there are seven priests to officiate in them, and most especially to oppose the progress of heresy. Fulminating preachings, flatteries, threats, lies—all are put in requisition against our friends, who are not the less firm, leaning as they do upon the power of God, who makes use of the weak to confound the mighty, that all the glory may be given to his name.

"At NESSONVAUX, out of a population of 9,000 souls, there are 300 who have abandoned the superstitions of Rome, to quench their thirst at the living waters of the word of God. The number of communicants is 80; that of admission during this year was 14. Christmas-day was doubly a festival day for our friends. That day witnessed the opening of the first edifice which evangelical Christianity has ever possessed in this valley since the darkness of error invaded it. The chapel, situated at the entrance of the village, is quite a simple building. The only part of the edifice which attracts notice is the front, all of hewn stone, bearing on the pediment a sculpture representing a Bible open, with this motto on the page: 'Thy Word is Truth.' What is very remarkable is, that this appropriate decoration is the work of a Roman Catholic, who desired to make a present of it—a precious indication of the state of mind around them, a striking encouragement given to stimulate their zeal.

"At SPRIMONT, we have had no admissions. Our evangelist, Mr. Ledoux, sows laboriously in an ungrateful and rebellious soil. The population is hostile to the Gos-

pel, but the members of the church give proof of sincere attachment to it. The meetings for worship are diligently attended; and if there are no conquests, it is at least a consolation for our brother that he has no losses to deplore.

"But it is chiefly in the PROVINCE OF HAINAULT that the Gospel has produced the most wonderful fruits. CHARLEROI, where Messrs. Poinot and Hoyois labor; and JUMET, where Mr. Jaccard labors, and the *environs* of these two localities, are certainly the theatre of the finest religious movement in Belgium. There, in a country where a few years ago were found at most but four or five Protestants, indifferent or infidel, is now a population detached from Rome of more than one thousand souls, with two churches, comprising about 200 communicants, and schools attended by about 300 children, two-thirds of whom belong to Roman Catholic parents.

"Of late, the development of the work has been such that we have been obliged to give an assistant to Mr. Poinot, who found himself overwhelmed by the wants needing to be satisfied.

"The following fact may give you an idea of the religious change wrought in that country:

"Ten years ago, Mr. Poinot wished to commence preaching in a district of the neighborhood having a population of nearly 10,000 souls; but it could not be continued, on account of the violent opposition it met with. When the pastor repaired thither, he was insulted on the road; the most blasphemous imprecations were uttered against him. At the hour of preaching, a charivari was organized, and six hundred persons came to make their frightful music before the house. At another time he was attacked, and would have been beaten, if he had not been protected by some members of his church. Now, that entire locality seems to be perfectly open to the preaching of the Gospel.

"The colporteur writes to me that he might be busily occupied there for the whole year. One brother alone has placed there 160 New Testaments and about 90 Bibles. As often as he holds a meeting in a house,

it is crowded with hearers, and a great number are kept outside. Already many souls are awakened, and some are under the cross for the word of God. This movement is not confined to this locality alone: it manifests itself with more or less intensity through the entire district; and what is not the least gratifying is, that the brethren, by their zeal in the circulation of tracts and books, and by speaking of the Gospel in their workshops, have largely contributed to this result. It often happens that in the colliery, 1,500 or 2,000 feet beneath the ground, fifty or sixty workmen surround one of these friends to listen to his explanations of the Gospel.

"HAINAULT includes three other stations of less importance. GOZEE, two leagues from Leers-Fosteau, where Mr. Dupont has had to establish himself, in consequence of the impossibility of residing longer in the latter place; WASMES, where our brother, Mr. Lefèvre, exercises as schoolmaster and evangelist, a ministry humble and blessed; and lastly, SAINTIGNIES, under the direction of an evangelist, Mr. Wacquier.

"We have also commenced a work in LUXEMBOURG; but as it is in its infancy, we content ourselves with alluding to it here.

"This is what it has been given us to do for the evangelization of the French part of our country.

"FLEMISH EVANGELIZATION

"Comprises four stations—two recent ones, at Brussels and Antwerp, and two more ancient, at Weert St. George and Ghent.

"The Flemish station at BRUSSELS has for its pastor Mr. Van Selde. On the 10th December, 1855, after having employed five months in visiting Catholic families, he opened a service in 'la Rue des Douze Apôtres.' Since that time, our brother has been enabled to assemble an auditory of seventy or ninety persons, and a flock of forty communicants. He thinks that the greater part of these members are truly converted, and he hopes concerning the rest that their profession is sincere.

"The station at ANTWERP is of still more

recent date. It was on the 26th October last that our brother Mr. Zigeler commenced his ministry in that city of 100,000 souls, now so benighted, and whose part was so glorious at the epoch of the Reformation. All the journals have pointed out with indignation the scene of disorder by means of which a furious populace, excited by the priests, sought to interrupt our worship.

"Thanks be to God! these shameful outrages, energetically repressed by the civil authorities, have but served to give more publicity to our work, and to attract new hearers. Our only regret is that we have not yet been able to find a room large enough to hold all who gather round our evangelist. Already a certain number of Catholics, detached from the errors of their church, are receiving religious instruction.

"WEERT, the most ancient of all our Flemish stations, is a little locality situated near Louvain, in a country placed almost entirely under clerical influence. This work has been, up to the present time, somewhat restricted; but we have reason to hope that it will become more extended under the direction of its new evangelist, Mr. Hacksteen.

"But of all our Flemish labors, the most important, up to this time, is unquestionably the station at GHENT. How can we fail to recognize the merciful intentions of God towards this great and beautiful city, when we consider the abundant blessing which has rested on the ministry of our brother, the Rev. Mr. Vanschelven?

"It was in the month of July, 1855, that the spacious place of worship in which he now preaches was opened. On the 12th of August, in the same year, he there administered the Lord's supper, for the first time, to twelve Roman Catholics; and now, after the labor of two years, he has the joy of numbering a flock of 80 communicants, and an habitual congregation of 200 persons; while often such has been the desire to hear him, that the place of worship, capable of holding 600 persons, was insufficient for the hearers.

"The activity of our friend Mr. Vanschelven is not confined to the city of

Ghent. Bruges, Audenarde, Marin, Hoorbeck have been frequently visited by him. He has lately been to visit two churches at Roubaix, (near Lille,) in France, where more than 10,000 workmen are employed in the manufactures of that city. Mr. Renoux, the pastor, readily opened his church to him, and he was enabled to preach to about sixty attentive and serious hearers.

"The adversary against whom we fight is called by the Scriptures 'the strong man, well armed.' It is not without resistance that he will allow his prey to be rescued from him; and in more than one encounter, he has made our friends to feel his power by cruel persecutions without, and by great sorrows in the interior of the flock. But the seed has been sown in the ground; by the blessing of God it is already become a great tree; and by the blessing of God we confidently hope that it will continue to strike its roots deeper and deeper into the soil, and to bear blessed fruit for the salvation of many souls.

"We will finish with a few words respecting colportage and our schools.

"COLPORTAGE.

"The number of our colporteurs has been the same as that of the last year. We have employed five, of whom three for the provinces of the French tongue, and two for the Flemish country.

"If we had had a greater number of them at our disposal, it would have been easy for us to set them to work, so generally disposed are the minds of the people to procure our books, and to inquire after religious truth.

"There are parts of the country where the amount of our sales has quadrupled in a year; and what is not the least gratifying, is that the movement has made itself felt in all classes of society. The citizen, the lawyer, the officer have given admission to our colporteur, as well as the husbandman or the simple workman. There is not a single one of their reports which does not state facts of the like kind to those which we here transcribe.

"I greatly rejoice, in traversing the country, to see what is to be seen at this mo-

ment. The Gospel is making its way everywhere. There is a great deal to do, to say, and even to sell, which is the reason why one cannot get over the ground very fast. I spoke to you of — in my last report. I went there again on the 8th. I was very well received. I sold nine New Testaments at fifty cents, besides a New Testament of Napoleon Roussel's, and a gilt-edged pocket Bible to a barrister. At the Hotel des Etrangers, several gentlemen who were met there asked me many questions respecting the Bible, the church, and our pastors. This serious conversation lasted more than two hours; and when we separated they said: 'Do not forget us, for we have need of being enlightened, and we do not want any more of these Jesuits.'

"I went to —, where I had been very often without being able to dispose of a single Tract. I there sold one Bible, five New Testaments, two copies of the History of the Inquisition, and of the Reformation in Belgium, several of the Letters of Mr. Anet and Mr. Panchaud, three Catechisms and Familiar Instructions, and many other pamphlets. I had many religious conversations; and what is strange, is that they are the most distinguished persons of the place who interrogate you, and who most frequently put questions to you to know the principal things in the Scriptures.

"Another colporteur writes to us: 'The work of colportage in the city of — is become a vast field of labor for the advancement of the kingdom of God. I entered into the shops, the taverns, the barracks, and even into the houses of debauch: I had the privilege of speaking with many people without hearing a single improper word, and in all these places I disposed of books and pamphlets. In one of the streets of the city, as I was on my way to carry a New Testament to a boatman, a gentleman approached me and said: "My friend, I am glad that you are come here to spread the Gospel. Blessed be God that the world begins to know the pure truth, for we are still enveloped with veils, as in the days of the Inquisition." Then he quitted me, after having shaken hands and bought many Tracts.

"On the Square of — a captain asked to buy some Tracts. He purchased a large collection of all sorts of pamphlets, and said to me: "It is to distribute among the soldiers of my company.

"At the beginning, the people were distrustful of my books, thinking that they were books of the Romish church; but when they saw that I was selling Protestant books, they were eager to buy them. I have great subjects for rejoicing, but it is not possible for me to tell you all.'

"We will not multiply these citations. What we have said is more than sufficient to show you how much reason we have to be grateful to God for the blessing he has been pleased to bestow upon this branch of our labors.

"SCHOOLS.

"It is especially to a work of this kind that we may apply that word of Scripture, 'Cast thy bread upon the waters, for thou shalt find it after many days.' It is for the future that the teacher works, still more than with a view to the present. Nevertheless, there is a result which we can already indicate as obtained, in the greater number of the children who attend our schools; that is, the knowledge they are receiving of the truths of salvation, and, in consequence, their aversion to the errors and superstitious practices of the church of Rome. Very often they make their first communion in their church solely because they are absolutely forced to do so by their parents: sometimes, even, rather than submit to a ceremony repugnant to their consciences, they prefer to undergo the punishment imposed on them, and to go to work in a coal-pit.

"But what rejoices us still more, is to see these young hearts brought to Jesus by the power of the Word of God.

"I can cite to you,' writes one of our teachers, 'a child of seven years of age, whose heart, won over to the Gospel, has shown evident fruits of the Spirit of God. He was attacked by the croup. The moment before he died, he took off the cloth which covered his head, joined his hands, and prayed, saying, "Oh, good Savior, who diedst for me, give me thine Holy Spirit to make me good! Farewell, father! farewell,

mother! till we meet again." He then died in the arms of Christ.

"I may further instance a young girl who attended my school for three years. She afforded me much joy and encouragement. She listened to the Word of God with delight; the grace of the Holy Spirit was seen imprinted on her countenance. Her parents, who are Roman Catholics, seeing that she refused to go to mass, withdrew her from my school. But she resisted all solicitations: she made such touching prayers in the midst of her family, that sometimes her father and mother could not help shedding tears. Lately her family united to compel her to go to mass; but she said to them: "If you are in a bad way, and are resolved to stay in it, that is your concern; but God has taught me the good way, and I will follow it. Next to God it is my father and mother that I love best; but to abandon my Savior and his grace—never! All that you can do is unavailing."

"She is now nearly seventeen years old. Her sentiments are still the same: she comes to the worship on Sunday, and listens to the word of God always with the same delight."

"The number of children that have attended our schools up to this time is 5,000; that of our pupils at present is 800.

"CONCLUSION.

"In brief, gentlemen, our Christian missionary church, which is but of yesterday, numbers at this moment 16 churches and stations, 13 ministers of the Gospel, evangelists, and colporteurs, 11 teachers and 800 children in its schools, about a *thousand communicants*, and 5,000 hearers who are regularly attached to its worship. This very year the number of admissions to the Lord's supper has been nearly *two hundred*.

"Once more; have we not herein a powerful motive to gratitude towards God—an admirable encouragement to our zeal and to our faith?"

HOME FIELD.

A VOICE FROM CALIFORNIA.

The writer of the following letter, the Rev. M. A. WILLIAMS, will doubtless be recognized by many of our readers as the excellent brother who labored for the Board among the Spanish inhabitants of Valparaiso, in South America, but was compelled by ill health to withdraw to California. He has traveled and explored much of that portion of our republic, and is now in the mountainous regions of the north-west part of the State. We are happy to hear from him. The following letter forms a strong appeal for missionary labor on the Pacific coast, and shows the proper spirit with which the work of evangelization among Romanists should be done. By kindness and love the missionary, like our blessed Redeemer,

should always seek to influence those to whom he is sent.

Mr. Williams, writing from Yreka, California, under date of July 19th, says:

"The last mail brought me a package of the AMERICAN AND FOREIGN CHRISTIAN UNION, and glad was I to see them again in this 'dry and thirsty land,' where there is almost no spiritual water. During the three months which I have been here, not one religious periodical of any kind has greeted my eyes until the arrival of your valuable Magazines. For some reason, those which ought to come, have not. When I was in South America, I used to think yours especially was intercepted, so that I had seldom the pleasure of seeing them. I trust they will now come regularly.

"The June number contains the Annual Report, eighth anniversary, speeches, etc.,

all of which I have read with much interest, and have circulated for the edification of others. I should think you had your hands full, and likely to have them yet fuller. Well, it is a great work in which you are engaged, and we wish you God-speed.

"My health is quite reinstated again, and I have put on my harness and am trying to do service for Christ in this barren, ungodly land.

"But you ask, Where are you? where is Yreka? Well, like the ancient Petreæ, it is a nest among the rocks, in the northern part of California, about thirty miles from the Oregon line, and sixty or seventy from the Pacific coast, in straight lines. It is a dreadfully mountainous region, interspersed, however, with some pleasant valleys of considerable fertility in places—but only in places—for generally barrenness reigns in all the land.

"But the hills and mountains contain golden sands, and some three thousand people, chiefly men, are burrowing like so many 'coons' for the sparry ore. They live in log cabins usually, do their own cooking, washing, etc. as a matter of course; all *staying*, not *living*, intending to leave when they have made their fortune. A vast many, however, intend to leave soon as they get money enough to defray expenses, heartily sick and tired of delving after phantoms and mere visions of shining treasure.

"The extraordinary success of the few, feeds the hopes of the many; and thus they labor until the whole region is *ridged, furrowed, pitted*, and horribly disfigured.

"Yreka contains about two thousand inhabitants, and, as yet, may be considered the centre of the mining district of Northern California; is the county seat of Siskiyou County; and if you could be here on the Sabbath, you would think there was much business done. The miners take the Sabbath to come in, get their picks sharpened, shovels mended, and do their trafficking at the stores. There is a lamentable desecration of the Lord's Day, and it makes the heart of a good man bleed to consider the temporal or spiritual judgments, or both, which await them and their children.

"Brother Baker, of the Methodist Episcopal church, and I, have been preaching latterly upon the sanctification of the Sabbath, hoping to induce a better spirit. Sabbath evening, a week ago, we had a union meeting, when I opened the subject. Yesterday I preached again on it, in the courthouse, by request, and at night brother Baker, in the Methodist church, followed with another discourse. We hope God will induce the people to move in a reformation.

"The great evil is 'the love of money,' a determination to get rich at all hazards in a short time; and therefore they cannot afford to lose the Sabbath, as '*that is their best day*,' according to a common saying among them.

"This whole country is entirely cut off during winter, by mountains of snow, from the external world, and can be reached in summer only by pack trains. They hope to have a better path through the mountains soon, and that next winter they will not be imprisoned by snowy barriers. When I came here in April last, part of the way was through snow from three feet to five feet deep, in passing from the sources of the Sacramento to those of the Klamath. Yreka is in Shasta Valley, which is watered by the river Shasta, and is one of the branches of the Klamath.

"At the solicitation of Drs. Anderson, Scott, and Happersett, I consented to visit some of the neglected portions of California, to see what were the spiritual wants of the people. This is the way I happened to penetrate these mountain fastnesses. I have been, since my arrival, preaching here and in these regions wherever I can find people. Many who were professing Christians in the Atlantic States of various denominations, have either given up all pretensions to piety, or, if they still regard themselves as church members, they are such supporters of theatres, balls, and public amusements, that their walk is conformed entirely to people of the world.

"Last fourth of July (a great amphitheatre having been prepared) the people were entertained with a 'bull and bear fight.' It is said, when the animals were

turned loose in the arena they refused to fight; then they were drawn together with lassos and compelled to fight.

"Last Wednesday a criminal was publicly executed for the crime of murder; and from witnessing this solemn scene, many went from the gallows to the same amphitheatre, to witness a she-bear and large bull-dog tear each other in pieces. But *they would not fight*, neither could they be forced to it, though large bets were involved and great efforts made to see the sport. I suppose the next step towards barbarism will be old Roman gladiatorial exhibitions, and men will imbrue their hands in each others' blood.

"The Indians have been and still are very hostile through all this section of the country, and horrid barbarities have been committed upon the whites. To avenge these, various expeditions have been made, when the whites fought the Indians on Indian principles, killing the men promiscuously, letting the grown women, however, escape, and carrying captive the children and secretly selling them to the highest bidder, to defray the expenses of the expedition.

"A few words now about that class of people for whom the AMERICAN AND FOREIGN CHRISTIAN UNION is laboring especially.

"Some time since a small Roman chapel was erected here, and for a short time a priest resided in the place. He left, however, and latterly there has been none.

"I have made the acquaintance of several Roman Catholic families, and found them very agreeable. Cultivating their acquaintance, they have been induced to come and hear me preach frequently; besides, with some I have had much personal conversation upon the importance of a change of heart, faith in the Lord Jesus as the only mediator between God and man, and doctrines of the Scriptures, etc.

"While we are manfully to oppose the system of Romanism, yet it is of great importance to make a distinction between 'the system,' and 'the people,' who embrace often ignorantly its errors. Kindness to the people may be the means of withdrawing them from the falsity of the system.

"Now I believe you have about all the news from this part of the world which you will not be likely to see in the public prints. I will probably be in this part of California for some time yet. Pray for us."

TEXAS—SPANISH MISSION.

Miss RANKIN whose seminary is at Brownsville, Texas, and in whose labors, as teacher and Bible and Tract distributor, among the Mexican population of that town our readers have been greatly interested, we are happy to say, has recovered her health so far as to prosecute her duties with more comfort than at the date of her last letter. Her school has not been suspended, as the following letter shows, and the prospect is now favorable for its continuance. It was never more prosperous or useful than at present. Under date of October 5th Miss Rankin wrote:—

"I am happy to inform you of a great improvement in my health since I last wrote to you. The change of the season has produced a decided change for the better, and I am in hope of continued health during the cool weather.

"Although I have suffered greatly during the past summer, there has been no suspension of my labors; but with the assistance of my sister, (who proves to be a valuable auxiliary,) I have kept 'every wheel in motion.' Such is the hazard of suspending my school, even for a month, that I have made very strenuous exertions to continue it.

"At the time I last wrote to you, I was nearly sinking under the influence of 'chills and fever,' continued through four or five months, and the constant use of quinine for breaking up the disease, which were working sad effects upon me. . . .

"I am fully persuaded that it will be my duty to leave here, so as to escape the effects of another summer, and am truly glad of your advice in the matter. My sister's

health has remained unusually good, and her experience of the peculiarities of this situation is such, that I should feel it perfectly safe to commit the school, and all the other labors of the station, to her hands for the time.

"We have our usual number of scholars, a good proportion of which are Mexican children. Although it requires the patience of a martyr to bear with the waywardness of uncultivated youth, yet there is much satisfaction in the labors attending their instruction. The clearing away of the noxious weeds from the youthful mind and heart, and planting in that soil the seeds of truth, which may in due time spring up and bear precious fruit, buoys up the spirit with cheerful hope.

"I was much impressed recently, on reading an article from the *London Record*, in which is the following paragraph :

"Give me the children of Protestants, and I will teach them what they will never forget." So said a Roman Catholic priest one day in reference to his own proselyting measures: and there is much truth in the statement. It is a notable fact, that the rising generation will be just what we make them, and everything depends on the ground-work—education. Let the moral and religious training of the child be wrong, and the consequence will most probably be, that the *man* will not be the right sort of a man."

"These sentiments struck me as being peculiarly important and applicable, in the case of the education of the Mexican children which Providence has placed under my instruction. If properly instructed, may we not reasonably hope for happy results, that this first effort in behalf of benighted Mexico may be crowned with God's special blessing? I trust we shall not permit 'the children of darkness to be wiser in their generation, than the children of light,' but that we shall faithfully perform our duty, and be successful in the effort to mould the hearts of these interesting youth in accordance with the principles of revealed truth.

"I have been much encouraged during the last few months, by an increasing demand for Bibles and Tracts. The desire is manifested by Mexicans in such a manner

as induces me to believe that the truth is what they are seeking after.

"Not long since a very respectable and intelligent-looking young man called on me for a Bible. To my questions he told me that he was a teacher of a school some few miles from ———, and that having seen a Bible in English from which he had learned something of its teachings, he desired one in Spanish, which he could more readily understand and more readily explain to his scholars. I told him the Bibles which I had were Protestant Bibles. He replied he knew that, and although he was a Roman Catholic, there were many things in that religion which he did not believe, and he wished to examine both Protestantism and Roman Catholicism, and judge for himself. I accordingly let him have a Bible for himself, and *six Testaments for his scholars*. In two or three weeks he sent me a very well written note, expressing his thankfulness for the books which he had received, and an urgent request that I would send him *half a dozen more Bibles*, or portions of it, as several of his acquaintances had expressed an earnest desire for one. So much apparent truth and candor were manifested in his statements, that I felt an unusual degree of confidence in furnishing him with what he desired. Yet such is the extreme deceitfulness of Mexican character in general, that I scarcely know, in giving Bibles, what use the applicants may make of them. But although I have had my fears, I have never known of one being destroyed, and I have taken particular pains to ascertain.

"In my observations during the last year, I have found the Bibles and Testaments in their houses which I gave them the previous year, and which, in many instances, appear to have been much read.

"Many of the Testaments have been used in a Mexican school, taught in town. Whether it is a pecuniary consideration, or the excellence of the book, which induces the teacher to use it as a general reading-book, I cannot say. But let the case be as it may, I cannot but hope that its effects will be eventually seen for much good. God can speak through his own Word to

the most darkened conscience, and wherever it goes we may venture to hope.

"Although we have hitherto had but little to depend upon, in regard to Mexican evangelization, except the command and promise of God, yet I believe we may be encouraged to hope that 'the morning is breaking,' that those principles are becoming disseminated, and commending themselves to the consciences of their long-neglected people, which shall gradually undermine the reigning superstitions, and ultimately prepare the way for the triumph of truth.

"The greatest achievements in the kingdom of Christ have been gained only by patient and persevering toil. The period in which 'a nation is born at once,' has not yet arrived, and although at present we may be obliged to make our advances inch by inch, and step by step, we must not fail nor be discouraged.

"We doubt not Mexico will be converted to the true faith, and to accomplish it, God has his own infinitely wise plan. Let us only look to him with unwavering faith, and submit ourselves and our services to his direction. Whether we are called to sow or to reap, whether to build the temple or only to furnish the materials to our successors, his glory will be secured, and the great end will be obtained.

"P. S.—We have instructed twenty indigent Mexican girls, thus far. Some part of the time we have had more than that number, and shall probably retain them until the close of the year."

GERMAN MISSION IN SAVANNAH.

The Rev. Mr. EPPING, who has labored among the Germans in Savannah with encouraging success, writes:—

"The hopeful and joyful sentiments which I was permitted to express in my annual report, and the promising state of affairs which I then laid before you, did not fail to be realized in our successful opera-

tions during the following summer months. By God's great mercy, the interest awakened among our German people, as well as the sympathy of our American fellow-Christians, has been constantly on the increase:

"Never before has the attendance on our regular Sabbath service been so large as it was during the hottest part of last summer. This has only fallen off in a small degree, when by my absence our exercises had been interrupted for a few Sundays, and sickness kept away quite a number of those who live outside of the city on the fertile but rather sickly garden lands, which are principally cultivated by my countrymen.

"This farming and gardening population has lately much increased in numbers, and I am happy to say, also, in respectability, and offers now quite a new and promising field for our operations. Several of these families, (most all of them are Romanists,) who live from one to three miles from our place of worship, have shown great interest, and have been among the most regular attendants at worship. Before this season is over, I trust we will have from this quarter quite a numerous accession to our membership.

"Our Sunday-school, which had during the late hot and sickly times been rather thinly attended, is now being most hopefully revived. Additional assistance by some zealous and able young preachers enables us to do more good than before.

"Our church building is enclosed, and the inside work is progressing. Although our supplies of funds have lately been rather backward, still we keep pushing on, and really our trust and hope in God has never yet been in vain: he has not forsaken us. With his gracious help we hope to praise and honor him under our own vine and our own fig-tree, before the end of this year.

"The Ladies' Auxiliary Society has met regularly, and though their numbers are never great during the summer, yet their interest has never abated, and those kind friends who have staid here through the season, have indeed been a help and a comfort to your missionary in the most arduous

and trying portions of his labors. They are faithful to the spirit that has united them, and stand by me as untiring and zealous as ever.

"I mentioned above that I have been absent for a few weeks during September. In Augusta, our nearest sister city in this State, there are between 600 and 700 Germans, more than half of them Romanists. I had been there before: I knew that an attempt had been made to gather them into a congregation by an American Lutheran missionary, but owing to his not understanding the German language, he had to retire from the field, so that now they are destitute again. The use of the Christian church was most readily granted to me, and I preached in the same on the afternoon of Sunday, Sept. 6th. The attendance was much larger than I expected—there were more than two hundred Germans present. They manifested great interest, and in visiting them I found a great desire to have regular preaching in their own mother tongue. They have something of an organization, and, I am sure, would gladly receive a German missionary. A man of good education, a faithful, prudent, persevering young man, would, with some help, soon be able to raise a good congregation.

"I also went to a German settlement called Walhalla, in Pickens District, South Carolina. They have preaching there in the English and German languages alternately. But I am sorry to say that their affairs do not look as promising as they might. There seems to be very little done for the Catholics among them, though they might very easily be brought to hear the pure Gospel expounded to them. May God soon in his mercy awaken a spirit among them, and for them, that will prosper them in their spiritual interests as they are prospering in their temporal affairs!

"May the great and merciful God, who has been with us, and smiled upon us far beyond our worthiness, continue his mercy upon the work of the UNION, and our feeble endeavors for the good of immortal souls, and his shall be all the praise, world without end. Amen!"

LABORS AMONG FRENCH ROMANISTS.

HOW THE PEOPLE VIEW THE SOCIETY.

The Rev. J. B. C. BEAUBIEN is encouraged in his work. Romanists and American Protestants share in his labors. As a missionary he visits the French in their settlements in the northern part of the State of Vermont, and occasionally he visits ecclesiastical bodies and Protestant churches, and addresses them on the subject of the Society and its work. We rejoice in his restored health, (he was in feeble health for some time,) and in the success that attends his labors.

The estimation in which the Society is held by the people is deserved, and we are encouraged in our efforts to carry out its design, by the expressions of cordial approbation which we are receiving from various parts of our land.

We hope, by our continued efforts, to merit more and more the sympathy, and confidence, and aid, of the good people of the land, and that our ability to do a larger work for the welfare of the nation and of the world, may be increased. Mr. Beaubien, in a late report, says:—

"During the past month I have spent two Sabbaths as agent of the Society in different places, and in Protestant congregations.

"I have also attended the Washington County Conference of Churches, where I spoke in behalf of the Society, and requested them to appoint a secretary for the Society for that county. The Rev. C. C. Parker, of Waterbury, where I preach occasionally to the French, was appointed.

"I attended also the Vermont F. M. B. Yearly Meeting, where I spoke of the missionary work in presence of hundreds of people. A number of French being present at that meeting, I spent some time with them conversing on religious subjects. At these meetings I have been invited to visit,

as agent of the AMERICAN AND FOREIGN CHRISTIAN UNION, not less than *ten* different churches.

"I have held *five* public meetings among the French, conversed on religious subjects with 42 individuals, and visited 24 families. Besides lecturing to the churches above mentioned, I have addressed a mixed congregation at Sheldon, Vermont.

"If I may be allowed to sum up what I have done during the month just closed, I may say that—

"1st. I have addressed hundreds of Americans who knew nothing of the missionary work in Vermont, and of the doings of the Society in general.

"2d. I have conversed with a number of ministers on the same subject, and have been invited by them to visit their churches.

"3d. I have come in contact with a large number of French I had never seen before, and to whom I presented Christ.

"4th. During my visit at the Washington County Conference of Ministers, which met at Montpelier, on being invited to address the Sunday-school scholars in the evening, I accepted. My subject was, Roman Catholic Sunday-schools, their teachers and teachings. And,

"Lastly, I have presented *two* of those who in my field have of late become pious, to an American church, in presence of a large assembly.

"As I said in one of my late reports, I have yet to see the first American opposed to my work or to the Society. The churches, wherever I go, and elsewhere, constantly invite me to preach to their foreign population, and offer to co-operate with me. Individuals offer to buy all the Bibles I may in time be able to distribute in their respective towns, and the inquiry among many is, How can *we* approach the Roman Catholic mind? Tell us how to approach your countrymen, and we will try to benefit them.

"I hope the day is approaching when Americans will cease leaving the evangelization of their foreign population wholly to so few laborers. Let all unite in that great work, and before many years the strong 'MAN OF SIN' will in this country become weak indeed."

INTERESTING MEETING IN MASSACHUSETTS.

The meeting in behalf of the benevolent Societies of Hampden County, Massachusetts, took place this year in the town of Chicopee. It was unusually spirited and numerous attended. The happiest feelings prevailed, and it cannot be doubted that good in various ways will flow from it to the cause of the world's evangelization. The Rev. Mr. Hovey, one of the Society's District Secretaries, who was present, has sent us the following note respecting the place allowed in its deliberations to the AMERICAN AND FOREIGN CHRISTIAN UNION, and the feelings and remarks of some of the pastors and others in regard to it and its work. Under date of October 15th Mr. Hovey wrote:

"Yesterday and the day before I was at Chicopee, and I was very cordially welcomed as the representative of the AMERICAN AND FOREIGN CHRISTIAN UNION. The attendance was large, and I do not recollect ever to have attended a more interesting meeting of the kind.

"Wednesday morning, from nine to ten o'clock, was assigned to our Society. The first thing was to call for the Treasurer's report. This was soon disposed of, for it was short. The Corresponding Secretary's report was then read by Brother Seeley, and was in fact a pretty fair speech in behalf of our Society. Then came Rev. Mr. Murphy's speech. It was full of argument, persuasion, and eloquence. It was really noble.

"By this time only twenty minutes remained. I used up about twelve of them, and then called on Brother Buckingham, of Springfield, to '*free his mind*.' He spoke of the Society's operations abroad, especially in Rome and Paris. Said, *in his opinion* no other single enterprise in the world equaled in importance that of Paris; and he called upon all present to sustain, at whatever sacrifice, the Society which was doing works of such inconceivable importance.

"The time was now all gone, and more too, but I was compelled to add a few facts. The Rev. Mr. Parsons, of Springfield, then begged for a moment, which he occupied eloquently. Instantly on his ceasing, an old man, a deacon from the church in Ludlow, begged to be heard, and was heard.

"On the whole, I never saw an hour better or more effectually '*used up*.'

"Most of the brethren will preach to their own people on the subject, though I shall hope to be ready to preach for any who prefer it. January is the month for most of them."

BOOK NOTICES.

THE TRUE WOMAN, OR LIFE AND HAPPINESS AT HOME AND ABROAD. By Jesse T. Peck, D. D., Author of "The Central Idea of Christianity." New-York: Published by Carlton and Porter, 200 Mulberry-street.

This is a beautiful 12mo. volume of 400 pages. It is written in an easy and agreeable style, and leaves no doubt upon the mind of the reader of the thought which the writer designs to convey. The portrait which Dr. Peck presents of "the true woman," is in marked contrast with what he has denominated "the woman of accident," "unregenerate," "artificial," "useless," and "Lady" "by profession." It is in happy conformity to the type brought to view in the Sacred Scriptures; and if copied in practical life, must show its superiority to patterns which, for the best interests of those concerned, have, at least in some circles, had too large and too long a "run."

We are glad, for the welfare of humanity as well as of evangelical religion, to welcome such productions to the accumulating pile of American literature, and will cheerfully do our part in giving publicity to their existence and merits. Let parents and guardians obtain and read such works, and follow their directions, and coming generations will feel their beneficial influence. The author has done a good service in giving the book to the public.

We have also received from Messrs. Sheldon, Blakeman & Co., Publishers of this city, the following books, viz:

THE ROMAN CATHOLIC ELEMENT IN AMERICAN HISTORY. By Justin D. Fulton, of St. Louis, Mo.

This is a 12mo volume of 392 pages, very neatly got up, and contains information of deep interest and importance to all American citizens. Unless the reader has given more

attention to Romanism and its patrons than has been common to Americans, this volume will be read with surprise because of its developments of the struggles of the Papacy, often encouraged and aided by unscrupulous political demagogues for the control of this country—and as often disappointed by a benignant Providence, which has preserved its Protestantism and freedom, and given it a prosperity that no Papal nation ever realized. There are a few things in the book which we could wish were somewhat modified, and future editions may afford opportunity for it; but, as a whole, it has much worth, and should be widely circulated and extensively read. Parents, guardians, teachers, pastors—all who are to influence the present or coming generation, and who desire their welfare and the prosperity of evangelical religion, need to study and fully comprehend the nature and tactics of Rome. Let books on the subject, then, be multiplied, and planted at every fire-side in the land.

SERMONS OF THE REV. C. H. SPURGEON, of London. First, Second, and Third Series. 12mo, pp. 382, 382, 448.

The First and Second Series have already had a very extensive sale. The Third Volume or Series is just published. We have looked over the volumes, to see if we could find anything in the Sermons themselves that would account, in part at least, for the wonderful success and popularity of the preacher.

The Sermons, in style and manner, are plain and simple, adapted to the understanding of the ignorant and uneducated. They are, at the same time, direct—aimed pointedly at the heart and conscience, presenting the great doctrine of "Christ and him crucified," as "the all-important, all-absorbing theme." We hail with great pleasure their publication.

LIFE PICTURES FROM A PASTOR'S NOTE-BOOK, by Robert Turnbull, author of "Christ in History," the "Genius of Scotland," &c.

The character and design of the book will be learned from the following sentence in the Preface:—

"The object of the following 'Life Pictures,' including narratives, conversations, letters, and so forth, is to bring out, in concrete form, the true idea of the inner or divine life. It is designed especially for inquiring minds, haunted, perhaps, by the prevalent scepticism, or by other forms of doubt."

We have not as yet found time to read all these sketches, but we have read some of them, and they are exceedingly beautiful, sketched by a master-hand, and eminently calculated to do good."

NOTES ON THE PRINCIPLES AND PRACTICES OF BAPTIST CHURCHES. By Francis Wayland. 12mo, pp. 336.


The substance of this volume was first published in a series of consecutive numbers in the *Examiner*, a Baptist religious newspaper of this city. In his "Preface" to the book, the author says that his "main object" is "to present a popular view of the distinctive belief of the Baptist denomination, and to urge upon his brethren a practice in harmony with their profession."

Dr. Wayland has executed what he undertook with his characteristic ability. His style is generally clear and easy, his language

select and appropriate. He has touched upon a great variety of subjects, and brought together a large amount of information, which to his denomination, especially to the younger members, must be of great value, and will doubtless go far to secure throughout the body uniformity in theological, ecclesiastical, and missionary matters. The work is rather designed for his denomination than for the general reader, and those of other communions might demur to some things found on its pages. But there is much in it that every evangelical Christian can read with pleasure and decided profit.

THE LIFE AND LABORS OF THE REV. T. H. GALLAUDET, LL. D., by Rev. Heman Humphrey, D. D. Robert Carter & Brothers, Publishers, No. 550 Broadway.

It is seldom that we have taken up a book and read it with more interest than the one above-named. The book is admirably written, and gives us an accurate history of a great and good man. Mr. Gallaudet was a philanthropist. He not only sympathized deeply with that unfortunate class, "the deaf and the dumb," but he carried out his sympathy into action, by labors abundant for their temporal and spiritual good. We can most cheerfully commend this volume to our readers, assuring them that in its perusal they will not only derive pleasure but profit.

 Notice of other books received will appear in the next number.

CLOSE OF THE EIGHTH VOLUME.

We have now reached the close of the Eighth Volume of this Magazine: the present number completes it. We have endeavored to make it a useful and acceptable visitor to the families within whose circles it has been invited to come; and we are happy in the assurance given us from various parts of the country—north, south, east, and west—from persons occupying different ecclesiastical, social, civil, and political positions, that we have not labored in vain.

With the next number we shall begin a new volume, and shall spare no pains to make it as acceptable as its predecessors.

For the promptness with which our patrons have uniformly made their

payments, we extend to them our acknowledgments, and we doubt not that in future, notwithstanding the "hard times," they will place us in circumstances to justify a similar expression at the close of the next volume.

There are some, however, who are "in arrears," and as our terms contemplate payments IN ADVANCE, we shall forward their bills in the present number. We trust that even this will be acceptable, and that the "stringency" of the times in monetary affairs will but ensure extra efforts to remit to us all dues, that the good work of the Society may not be embarrassed.

And while we are highly gratified with our subscription-list, which at its present numbers opens a wide field of

usefulness, still we must confess that we desire to see it much enlarged.

The Protestant and evangelical element in this nation, though somewhat more aroused in regard to labors to reform and save the corrupted parts of Christendom, and to check the movements of the "Man of Sin" in the United States and vicinity, than it was fifteen or twenty years ago, is still comparatively inactive. Vigorous efforts should therefore be made to rouse and bring its energies, to bear upon these corruptions, and to bring forward the cause of evangelical religion. One of the best means to effect this is the diffusion of light upon the subject, by

which the duty and privilege of Christians, philanthropists, and patriots shall be seen: and if each person who now receives the Magazine will procure one new subscriber for it for the year to come, we shall receive an accession that will greatly encourage us in our labors, and much will be done to secure, ultimately, the aid that the cause needs.

The time for making an effort to obtain new subscribers is now favorable. Several weeks must elapse before the new volume will be commenced. Let us hope for such an effort on the part of our patrons, and we will endeavor to make the Magazine, in matter and form, worthy of their patronage.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF OCTOBER TO THE 1st OF NOVEMBER, 1857.

NEW-HAMPSHIRE.

Concord. 1st Church, . . .	\$18 75
" A. Fletcher, \$1; Rev. Dr. Stone, \$1; Mr. Chandler, \$1, . . .	3 00
Rindge. Cong. Ch., Dea. J. B. Breed, \$5 for L. M.; Jas. Ramsdel, \$5 for L. M.; Mrs. J. Converse, \$5 for L. M.; Addison Bancroft, \$5 for L. M.; others, \$17 81, . . .	37 81

VERMONT.

Springfield. Cong. Church, which constitutes Amasa Woodson a L. M., . . .	37 22
Brattleboro. 2d Cong. Ch. and Society, . . .	72 25
Franklin. Free-Will Bapt. Ch., . . .	11 30
Milton. 1st Cong. Church, . . .	6 40
Orange Co. Conference of Churches, . . .	9 14
Jericho Centre. Cong. Church, . . .	17 00

MASSACHUSETTS.

Sheffield. Rev. Jas. Bradford, in full for L. M., . . .	10 00
Amherst. Faculty and Students of Amherst College, . . .	28 60
" A Legacy by Mrs. Elizabeth Haven, by Rev. Prof. Haven, . . .	20 00
Royalston. Daniel Foster, \$4; Dea. Seth Holman, \$1, . . .	5 00
Byfield. Cong. Church, . . .	8 25
Dedham. 1st Cong. Church, . . .	36 75
South Dedham. Cong. Ch., in full to constitute Rev. Moses M. Colburn a L. M., . . .	6 15
South Reading. Cong. Church, . . .	11 81
Lawrence. Lawrence-st. Church, . . .	22 11
Marblehead. A Friend, . . .	10 00
Holliston. Cong. Church, . . .	45 59
Harvard. Mrs. Jemima Barnard, . . .	5 00
Worcester. Ichabod Washburn, Esq., . . .	160 00
Hadley. 3d Ch., per C. F. Hitchcock, . . .	16 82
Shrewsbury. Cong. Ch., per Leander Maynard, . . .	25 00
Charlemont. Cong. Church, . . .	7 00
Montgomery. Mrs. P. Moore, . . .	5 00
North Amherst. Cong. Church, . . .	19 42

North Adams. Cong. Church, . . .	\$8 95
" Meth. Church, . . .	3 53
Great Barrington. Meth. Church, . . .	2 33
Housatonicville. Cong. Church, . . .	6 64

CONNECTICUT.

Stonington. Individuals, . . .	49 60
Waterbury. 1st Society, per A. Townsend, . . .	12 86
New-Haven. Cong. Society, per A. Townsend, . . .	45 25
Warren. Cong. Ch., per F. B. Taylor, . . .	6 00
Norwich Town. Individuals, . . .	16 50
Wethersfield. Cong. Ch., Mrs. Hannah Stanton, \$5 for L. M.; Thos. N. Griswold, \$5 for L. M.; others, \$38, . . .	48 00

NEW-YORK.

Troy. 1st Bapt. Church, . . .	5 89
" Individuals, . . .	51 00
West Troy. Individuals, . . .	17 00
Waterford. Individuals, . . .	11 50
Brockport. Lydia Gifford, . . .	5 00
New-York City. R. Watrons, \$5 for the Paris chapel, \$5 for Home, . . .	10 00
" 4th Av. Presb. Ch., Rev. Dr. Parker, . . .	52 56
" Jos. McKie, \$3 for Home, \$5 for the Waldensian Table, . . .	8 00
" A. S. Marvin, Esq., . . .	50 00
" Miss Ellet, . . .	20 00
Schuylersville. A member of the Ref. Dutch Ch., per S. T. Searle, . . .	3 00
Amsterdam. 1st Presb. Church, . . .	20 46
Smithtown Branch. M. E. Ch., to make Rev. Daniel Jones a L. M., . . .	43 04
Williamsburgh. M. P. Ch., to make in part Rev. Mr. Smith a L. M., . . .	10 34
Bokrolyn. Primitive Meth. Church, . . .	4 17
" 1st Ref. Dutch Ch., Rev. Mr. Van Giesen's, . . .	75 10
East Norwich. M. E. Ch., to constitute Rev. Albert Vernon and Rev. Lorenzo D. Rushmore L. M's., . . .	60 00
Hornellsville. Presb. Church, . . .	7 11
" Bapt. Church, in part, . . .	4 57

Nunda. Presb. Church,	\$10 22	INDIANA.	
" Bapt. Church,	3 26	New-Albany. 2d Presb. Church, Mrs. Phebe	
" Judge E. H. Gilbert,	1 00	Brooks,	\$20 00
Prattsburgh. Cong. Ch., in part,	16 52	Monroe. Presb. Church, add.,	50
" S. Jackson, for L. M. of his wife,	5 00	North Madison. Meth. Epis. Church, add.,	05
" Bapt. Church,	1 06	Hanover. Presb. Church, in part,	15 00
Farmer. Ref. Dutch Church,	5 00	Rockport,	9 25
Oswego. M. L. C.	2 00	Fredericksburg,	5 00
Rodman. In part,	8 00	Galena. Euphemia Ray,	25
Guilford,	15 42	Martinsburg. Jos. Loughmiller,	1 00
Bainbridge and Nineveh Churches,	4 00	New-Providence. Wm. Borden,	50
Maine,	5 90	Greenville. Individuals,	3 00
Lisle. In part,	2 01	Ladoga. Sab. Collection, \$4 88; Sab. School,	
Whitney's Point. Add. for Rev. S. N. Robin-		50 cts.; Lutheran Church, \$2 23;	
son's L. M.,	80 71	others \$1 79,	9 40
Augusta,	15 00	Mishawaka. Estate of Wm. Thrall,	4 00
Chittenango. Add. for Sab. School,	5 75	Lawrenceport,	4 50
Hoosick Falls. Add. for Sab. School,	4 00	" Hanover Assoc. Church,	17 95
N. Granville,	6 44	" Wirt Bapt. Church,	4 17
Middle Granville. Add. for Rev. A. B. Swift's		Franklin. Hopewell O. S. Presb. Church,	5 69
L. M.,	6 10		
Malone. Cong. Church,	28 83	OHIO.	
NEW-JERSEY.		Greenfield. 1st Presb. Ch. to constitute Rev.	
Newark. South Park Presb. Church, Rev. Dr.		Jno. Wiseman a L. M.,	52 00
Wilson,	81 34	" Bapt. Church,	8 63
Parsippany. Presb. Ch., in part,	16 97	Pisgah. Presb. Church,	11 88
Hacketstown. Presb. Ch., in part,	39 21	Newark. 2d Presb. Ch., in part,	15 36
Danville. A few Friends,	1 10	" Welch M. E. Ch., in part,	5 29
Pluckemin. Bedminster Ref. D. Ch.,	40 00	" Welch Cong. Ch., in part,	4 10
Hoboken. Ref. D. Ch., Rev. Mr. Parker,	18 60	Painesville. Hon. R. Hitchcock,	1 00
PENNSYLVANIA.		Ellsworth. United Presb. and Cong. Ch., in	
Belle Valley. A Friend, through Rev. D. H.		part, to make its Sab. School a	
Sanford,	5 00	L. M.,	12 12
Philadelph. 1st Assoc. Ref. Ch., Arch-st.,	12 43	Canfield. Union Collection,	3 04
Germantown. Market Square Church,	20 00	Berea. Rev. Mr. Clisbee,	50
Erie. 1st Presb. Ch., \$25; Sab. School, \$5, to		Edinburgh. Rev. Wm. T. Torrey, L. M., in	
make the Sab. School a L. M.,	30 00	part,	5 00
MARYLAND.		Perryville. Presb. Ch., in part, to make the	
Baltimore. A Friend,	1 00	pastor, Rev. Wm. Hughes, a L. M.,	5 90
VIRGINIA.		Loudonville. Union Collection, add. for Rev.	
Alexandria. 2d Presb. Ch., in part, through		Wm. Hughes' L. M.,	2 10
E. F. Whitmar,	28 50	Collamer. Free Cong. Church,	8 31
Triadelphia. Mary Brown,	4 00	" J. M. Aldrich,	5 00
KENTUCKY.		" Presb. Church,	5 02
Danville. Bapt. Church,	7 75	" Morris Page, for L. M.,	5 00
" 1st Presb. Church,	18 00	East Cleveland. Add.,	1 00
" 2d Presb. Church, which makes Geo.		MICHIGAN.	
W. Welch, Esq., a L. M.,	30 50	Sharon. Church Collection,	4 00
Owensboro.	14 50	Manchester. " "	9 24
MISSOURI.		Jackson. " "	41 35
St. Louis. 1st Presb. Ch., Dr. Hale,	10 00	Brooklyn. " "	8 49
Hannibal. N. S. Ch., in part,	12 15	Napoleon. " "	1 43
" Meth. Church,	70	Chelsea. " "	2 50
ILLINOIS.		Dexter. " "	2 96
Woodburn. Mrs. Gordon,	1 00	IOWA.	
Oakwood. Mrs. Safford,	2 00	Dubuque. O. S. and Bapt. Union Meeting,	20 30
Quincy. Dr. A. Nichols,	5 00	" Cong. Church,	18 00
Moline. Cong. Church,	15 75	Davenport. Cong. Church, to make Rev. G. F.	
Griggsville. Add., which makes Rev. N. P.		Magoun a L. M.,	55 65
Coltrine a L. M.,	23 00	" O. S. Church,	16 00
Shawneetown. Bapt. Church,	1 50	Lyons. Cong. Church, Evening Lecture,	2 25
" Presb. Church,	2 50	Muscataine. Cong. Church,	21 30
		" O. S. Church,	13 00
		Burlington. Cong. Church,	21 00
		" O. S. Church,	2 35

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